

creativity KUUMBA

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THE ANNUAL JOURNAL OF WILLIAM & MARY AFRICANA STUDIES

IN MY OWN WORDS:

Professor Robert Trent Vinson with Nadia Ilunga '15

SENIOR ESSAYS:

"We" Before "I"

A Transformation of Consciousness

Exploring The In-Between Places: Why I Majored In Africana Studies

For The First Time, I Felt My Whiteness

Can I Really Breathe?

Long Path to Self-Love



WILLIAM & MARY

CHARTERED 1693

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the annual journal of William & Mary Africana Studies

Volume 3: May 2015



▲ Francis Tanglao-Aguas, Director, Class of 2015 Distinguished Associate Professor of Theatre & Africana Studies

FROM THE DIRECTOR

I will always remember academic year 2014-2015 as the year our students claimed their agency and spoke out against inequity and injustice. This is also the year that Africana Studies majors reached a total of 17 students--a result of the hard work and dedication of our faculty in collaboration with our graduating seniors especially Marvin Shelton and Nadia Ilunga.

In this third issue of our Kuumba, our student editor and head writer Nadia Ilunga's perseverance and dedication resulted in this the largest issue yet featuring student work. Here you will read about their aspirations, their struggles, and their vision for a better world.

This year also marked the further expansion of the faculty of Africana Studies with the arrival of our colleagues Professor Patricia Lott and Professor Richard Turits. Professor Lott will teach a First Year Seminar version of our Introduction to Africana Studies, and will rotate with Professor Chinua Thelwell in teaching our core Methods class, AFST 399. She also teaches Early Black American Literature and Black Futurologies, a First Year Seminar in the English Department.

Professor Richard Turits joins our faculty as tenured Associate Professor of Latin American Studies, History and Africana Studies from the University of Michigan where he was a transformative leader in the forward trajectory of Race and Ethnic Studies. He created a course The Caribbean for the program, in addition to teaching a very well received course on American Interventions in Latin America, the Middle East, and the Philippines.

Africana Studies faculty have also been at the forefront in the movement towards the new curriculum labeled the COLL by creating new and innovative courses for our students. Professor Joanne Braxton created two arts based courses focused towards students with Medical School aspirations. Professor Hermine Pinson taught a new course on Jazz and American Literature, while Professor Trent Vinson prepared a new course on the Long Civil Rights Movement. Students interested in development work were pleased to know that Professor Admasu Shiferaw was offering his latest course in Spring 2016 entitled The Wealth of Africa.

Africana Studies was able to continue offering six luncheon talks featuring the scholarship of our faculty, providing fellowship with colleagues and students who were delighted to witness the creative and scholarly process. We were also able to financially support other programming on campus enriching Africana Studies. Our finale event was the three day campus visit of former Ford Foundation Senior Program Manager and New World Theater Founder Roberta Uno, who received the Wee Kim Wee Distinguished Lecturer Award in Asian American Studies. Ms. Uno inspired the community with her stories of coalition building in diversifying the creative landscape of American theatre by producing works by Americans of all backgrounds.

It has been a great pleasure serving the Africana community for a third year. I extend my thanks to all the faculty, staff and students who have supported our mission. I will spend my last year of service in 2015-2016 preparing our program towards its next phase of development and evolution that befits the great talents and warm hearts that compose our intellectual caring community.

IN MY OWN WORDS

Ubuntu ~ Interconnectedness: I Am Because You Are

Professor Robert Trent Vinson with Nadia Ilunga '15

Loved by students for his engaging and dynamic lectures, Professor Robert Trent Vinson shares his own story towards his chosen discipline and how that has influenced his personal philosophy on the purpose of a historical education. His penchant for uncovering the ties between seemingly unrelated topics is reflected not only in his own work exploring the connections between Africa and the Diaspora, but also in the ways he encourages his students to live their lives in relationship to others. -Nadia Ilunga

SHAPING MY INTEREST IN AFRICANA STUDIES

There was no single person or moment of epiphany in my early life that influenced my interest in Africana Studies, it was just how I grew up. My mother was in college in the early 1970's, and she went to school with a number of African students, mostly from Nigeria. My mother was very young at the time, and as a single parent she took me everywhere. Going with her to campus, I experienced my first flavor of Africa with those students who were the first generation of independent Africans in the United States. By and large, they wanted to get their education and they wanted to apply the skills that they learned to run their countries, so they were serious but they were also very fun. It was their music, and listening to them talk about the politics of their countries and continent that impressed me.

My interest in South Africa and the relationship between Africans and the Diaspora was also largely shaped by life experiences. I was a psychology major in college, and there was literally no African or African American history to be taught for the duration of my undergraduate career. As such, my education in the history of black people both in Africa and the Diaspora came from listening to tapes, speeches from Malcolm X, and reading *The Philosophy and Opinions of Marcus Garvey*. My political education was formed with the anti-apartheid struggle in this country, and that alerted me to South Africa. In the mid 1980s we would see the images of police beating and killing anti-apartheid activists, and being involved in a peripheral way with the anti-apartheid struggle allowed me to connect those images to instances of police brutality in the United States. I lived in a community where the police were militarized: they had helicopters and batterams that would bust through houses of suspected drug dealers— but quite of-



ten the police got it wrong. As a young person getting stopped by the police regularly, I felt that my neighborhood was in many ways a sort of occupied zone. I could relate to what folk were going through in the townships in South Africa, and I could relate our history as African Americans in this country to the history of Africans who had been colonized, or in the case of South Africa, who were still suffering under apartheid. Sensing that connection, I felt that the type of history I wanted to do would not be focused just on Africa or just on the Diaspora, but something holistic. There was no name for it at that time, but I knew I wanted to study black people: here and there, then and now, in holistic terms.

Moving forward, I applied for graduate school at Howard University. It was the only school that had a program for what we now call African Diaspora Studies where you could study Africa and the Diaspora together. That approach has now become fashionable, but twenty years ago it was revolutionary, so I was lucky to go to Howard. They had students from all over the world, and it was that cross section of people from all over the black world that brought me back to my upbringing when my mother would take me to campus and we'd run into African and Caribbean students. The classes at Howard were important, yes, but my education was formed just as much outside of the classroom as inside of it.

COMING TO WILLIAM & MARY

After beginning my career at Washington University, there were two broad reasons that brought me to William and Mary. First, most of my family is here on the east coast, so I thought it was better to have our daughter closer to family. But I wasn't sure about the school yet, so I did a visiting year here just to get a sense of the atmosphere, and the students sold me— that fall of 2006 was one of the best classes of South African history I've ever had. So, the second reason was that the students were wonderful, and I really liked my colleagues. I also liked the area, because my family initially comes from this region: my grandmother grew up in Charles City County, and another part of my family grew up an hour south of here. So in some ways, it felt like coming home.

CREATING AFRICANA STUDIES

A major challenge that I faced coming to William and Mary, however, was that we had a program of Black Studies and it wasn't connected to the African Studies program. That was different from Washington University and Howard where the discipline was holistic and there were people that did all parts of the black world all in one place. My immediate interest upon coming to William and Mary was figuring out how to bring Black Studies and African Studies together. I didn't lead that charge, but I was certainly part of it, and I was held up as an embodiment of what the program could be and how we should be thinking about Africana Studies: that we should be able to have a unit that looks at black people in totality to really emphasize the connections, comparisons, and contrasts that exist. We wanted to have a program where we understand that black people have been in motion for a variety of reasons and that there are many diasporas— long post Atlantic slave trade— that move in continuous waves. By 2008, we were able to bring together the two units to create Africana Studies and begin building the program. All of the work we were doing was informed with the hope that our students could get a sense of the black world outside of the classroom. While all of this was a challenge initially, we had a number of colleagues who were willing to pool energy to build the program. We're still developing, but we're light-years ahead of where we were when I first came.

CHALLENGES

Challenges also continue to exist inside the classroom. The first thing I notice about most students here is that they have no prior experience with African history, African American history, or the Caribbean. It's not taught at the earlier levels, so while our students are very intelligent and very well trained in certain areas of history, this certainly does not include the history of black people. The second piece is that there are students here who may never have to take a course that has the study of black people as a significant component.

There should be a race and ethnicity requirement in the curriculum so that none of our students can escape William and Mary without having at least one course that deals with questions of race and ethnicity. I think it is vitally important for all of our students to be engaged in Africana Studies classes because we've had this series of racial incidents, and much of that is largely derived not necessarily from hostile racial intent but from ignorance. It comes from a sense of privilege and entitlement, and a sense that the concerns of black people do not need to be taken seriously or can be dismissed as complaining. Because so many of our students do not have a historical context of where we as black people are coming from, and don't understand the contemporary context of how we're positioned in the world, they are ill equipped to

understand why folk might be enraged by Michael Brown being killed. If they can't connect that to centuries of enslavement, colonialism, Jim Crow, and more specifically what came with those systems—the concerted and consistent devaluing of black lives that continues today—then it's easier for them to miss the problem. What I'm advocating is an education for a better kind of citizenship, to better equip our students, as future leaders, to understand the problems in our society, contextualize them in history, and be able to see the systemic structural inequalities beyond an individual act of racial bias. That kind of education is absolutely crucial. Without it, we have supposedly very educated students writing racist words on yikyak, or having racist fraternity or sorority parties, or who yell the n word

out of a truck at black people passing by. How can we claim to be a 21st century research university if we're not training our students and exposing them to compelling questions?

WHAT I HOPE MY STUDENTS LEARN

When students take my classes, I of course want to give them content so that they can take away some knowledge. The larger point, however, is that I want to show them what happens when human beings devalue other human beings in such a way that we get systems like apartheid. I want to show them what can be the worst of us as a cautionary tale. We have to see and respect each other, and part of that is learning to understand our respective histories, cultures, and world views. The South African phrase ubuntu, for instance, is the understanding that we're interconnected: "I am because you are." We are all interconnected in this human condition, and when we mistreat other human beings, we devalue ourselves in addition to the person we're mistreating. What I want to point to in the anti-apartheid movement, then, is the vision of what a post-apartheid state and society could look like. I want my students to pay attention and see that this is not just history, but that the values animating the struggles against apartheid or Jim Crow are enduring and timeless. I want them to hold on to those values, because that's what will allow them to look around and ask if we are just consumers of history,

content with what happened all those years ago, or if we are also historical actors because we have our own issues in this time. That's what I want to impress at the end of the day —that we are also producers of history in the ways that we act, and to the extent that we're historically informed is the extent that we can learn from that past to do better in our time. Most of the students that come through the doors of my courses may not be history majors, and may not have much more to do with Africa per say, but they've got something to take away that's broader about how to live ethically and how to relate to each other. It doesn't mean that everyone has to be a revolutionary, but it does me that we have a tremendous amount of influence that we often underplay. To me, that is the point of these classes.

Being interested in this field and being interested in Africa brings me full circle to those first students in the 1970s, because they spoke about their immediate histories: how their countries and societies were structured, and the extents to which colonialism and their own internal dynamics may have had an impact. Their education was not just education for education's sake: they wanted to apply it very tangibly to make their societies better. I feel the same way about education today, and so I try to steer away from the focus on grades. I know grades are important because folk are trying to get into law school or graduate school, but I resist the bureaucratic impulse to homogenize the educational experience so that all it is giving you is a credential to be gainfully employed one day. While some people understand a career as a return on their financial investment, the real return is what you're taking to heart and how you're going to live your life. For me that's the purpose of it all, and that's how those students from Nigeria spoke about their education. They were serious about it. I see our students being serious as well, but it is seriousness in pursuit of an 'A'. Being serious about your grades and being serious about positively applying your education, however, do not have to be mutually exclusive—we can always choose to do both.

WHERE ARE THEY NOW ?

Updates from Africana Studies Alumni



CHELSEA STRELSE '14

Since graduating from William & Mary in May, I have been keeping busy and pursuing my dream career in human rights and social justice! I am currently working in Richmond as the Communications and Outreach Associate at HOME, a non-profit that fights housing discrimination in Virginia. I am also serving as a volunteer Training Facilitator at the Harry Potter Alliance and pursuing a graduate certificate in Gender-Based Violence Intervention at VCU.



AMANDA LEWIS '12

In 2013, I worked for More Than Nets, an initiative to target the spread of Malaria in Yendi, Ghana. Upon returning from Ghana, I enrolled at McAfee School of Theology in Atlanta, Georgia. I am currently working towards a Master of Divinity, and I am the Minister to college students at the First Baptist Church of Athens, Georgia.



JAY MIUTZ '14

Following graduation there was a period of my life that could best be described simply as, "aimless wandering" - but eventually I made my way to the vast metropolis known as Washington D.C. These days, I live in the bustling corridor of Adams Morgan and work as the Branding & Content Specialist at MBO Partners. I write the big words and bad puns that get printed in their ads and design the booths for their tradeshow. When I'm not managing blogs, accounts, or haggling with vendors I can be found photoshopping myself into historical photos, chipping away at a collection of short stories, and revelling about my glory days in the Africana Studies Program.

“WE” BEFORE “I”

By Nia Freedom Ladson '15, *Africana Studies and Sociology*



During my time at the College, I have expanded my horizons and broadened myself in ways I wouldn't have otherwise had a chance to experience. I am currently an Office Assistant for the Center for Student Diversity, a mentor for Pearls of Great Price Mentoring program at Berkeley Middle School, a member of the Ebony Expressions Gospel Choir, and I work part-time off campus. While at The College, I have remained busy and social. I have met some of my best friends here and forged some of the best relationships with professors. Because I transferred here, when I first came I felt a slight disconnect but upon my exploration of the Africana Studies Program I began to form relationships with like-minded individuals that helped ease my transition. The experiential teaching I have gotten within the Africana Studies Program has helped me to explore myself and what it means to be a multiracial woman in America. I will be able to take what I have learned here and translate that to the world of urban education. Following my undergraduate study, I have accepted a teaching

fellowship with the Urban Teacher Center in Baltimore, MD where I will receive a dual masters in Elementary Education and Special Education from Lesley University while teaching in inner city Baltimore. My experience with the Africana Studies Program is one that will allow me to translate the experiential methodologies of Africana Studies to the world of Urban Education, which in turn will make me more relatable as a teacher but also as a woman of color. I am very passionate about community uplift and minority youth because of my upbringing. I recognize that inequality works at many levels, and I strive to alleviate these problems to improve their social stature. I am incredibly thankful and endowed to the program, especially professors such as Chinua Thelwell, Artisia Green, Francis Tanglao-Aguas, Leah Glenn, and Iyabo Osiapem who have left their mark on my heart and taught me so much. I hope to pay it forward in the future as I become a teacher as well, and I wish all to remember to use “we” before “I” because we are all connected, and we are all a community.

A TRANSFORMATION OF CONSCIOUSNESS

By Marvin Shelton, *Africana Studies and English '15*

2015 Jacquelyn McLendon Prize for Excellence in Africana Studies

When I declared my Africana Studies major, I can honestly say that I had no positive or negative opinions about the program. I had taken classes with some of the professors in the program like Professor Artisia Green, Professor Leah Glenn, Professor Jacquelyn McLendon, Professor Hermine Pinson, and Professor Tanglao-Aguas, my advisor and the first person to introduce me to the Africana Studies courses and what he believed the program could offer me. When I say that Professor Tanglao-Aguas introduced me to what he believed the Africana Studies program offered me, I felt that his passionate and theatrical description of the program did not and could not have even come close to narrating the entirety of my expe-



periences within the program. I could use this essay in order to talk about the courses that I took in the Africana Studies program. I could also use this essay to talk about the content included in the curriculum and instruction. As you may know, reader, now that I have attached the word “could” to these previous statements, I will, of course, not talk about these features of my experiences with the program. Rather, I want to share with you how the combination of truly dedicated faculty and multiple curriculum and instructional practices, through the literature, scholarship, and discussion, in the Africana Studies program acted as a positive factor in the development and transformation of my consciousness.

The greatest gifts that Africana Studies has given me are an awakened critically analytical mind and spirit, what some individuals in my own experiences have given the stigmatized labeled of paranoia. What this critically analytical mind and spirit means to me is a positive investigation into, understanding and questioning of the features of my own identity, the various mechanisms of oppression, and how these mechanisms of oppression are administered. What was so beneficial about this critical analysis was that, for the first time in my academic

experiences, many of the individuals encouraging this analysis shared my racial identity and the characters and authors of the scholarship that we read. This representation was key to shaping what I considered to be an almost complete transformation of my consciousness from my K-12 experiences, which were characterized by isolation and discrimination around my dual racial and sexual minority identities from both Black and White peers in a predominately White high school. I internalized a hatred of both my identities through various methods like hiding them from students. I find that these methods, looking in retrospect with more-developed critical analysis skills, were ineffective for me because I was looking for outward sources of affirmation in a school system that did not encourage me to think critically about how various oppressive forces worked to isolate me further. For example, the isolation and discrimination that I experienced was compound-

WHERE ARE THEY NOW ?

Updates from Africana Studies Alumni



MICHAELA PICKUS '14

Since graduating from William & Mary, I have been studying to get my J.D. at the University of Virginia School of Law. I hope to go into environmental law upon graduation. This summer, I look forward to working at the Department of Justice!



ANNA SWANSON '13

After graduating from W&M, I became a Food-Corps service member and served with a local nonprofit called Backyard Growers in Gloucester, MA. During my year with FoodCorps I taught food and nutrition education, built and taught in school gardens, and connected school cafeterias with local food providers. In September I moved back to Philadelphia, where I grew up, and started a job as a food educator with Greener Partners. I now lead classes on agriculture, food, and nutrition in classrooms around the Philadelphia area and grow produce for the lessons on Greener Partners' farm and CSA in Collegeville, PA.

ed by a large number of Eurocentric curricula and instructional practices. When scholarship or discussion was around topics of race, specifically, these pieces were presented in tokenized fashions, meaning they were not presented equally and equitably alongside predominantly Eurocentric literature.

For the first time, in college, I felt that I was being represented and acknowledged because I could literally and physically see myself and, in extension, my success in the teaching body and curriculum in these courses. Because these professors of color were visible, providing curriculum and instruction with characters and discussions around

and about my experiences, and encouraging me to investigate these experiences through a critical lens, I felt the environment was open to discussing more subtopics like the intersection of race and sexuality, which led to my turning the culmination of sharing the experiences of LGBTQ Black males at

W&M and some of Virginia's surrounding historically Black colleges and universities through ten phenomenological interviews. This experience is one that I would not trade for anything.



EXPLORING THE IN- BETWEEN PLACES: Why I Majored In Africana Studies

By *Nadia Ilunga*, '15
BA Africana Studies and Government

*2015 Jacquelyn McLendon Prize for
Excellence in Africana Studies*

Choosing a major is often a reflection of one's interests and passions. For me, however, choosing to major in Africana Studies was a far more personal venture. Born to a white, American mother and a black, Congolese father, while being raised in the capital of the Congo and attending an international school, my racial and ethnic identities have always existed in between the neat categories and boxes that society has constructed. While I was blessed enough to have parents who simultaneously taught me to embrace all the parts of my heritage while finding my own place between them, not everyone is willing to accept so many shades of gray. I navigate a world where the questions "What are you?", "What race do you identify with more?" and "If you're mixed, why do you look so white?" are daily asked of me. By the time I reached W&M, I realized how very inadequately I handled these questions, and how desperately I needed to acquire the tools to explore and articulate my own identity. With the guidance and encouragement of my advisor Professor Francis Tanglao-Aguas, I majored in Africana Studies because I realized that this field of study would enable me to learn about myself in ways that no other major could.

Through the many course options available to me, I was able to study ideas that I had never been exposed to before, but I was also given words and context for the realities that I knew. Most outstanding among my classes were "Representing Apartheid", a seminar with Professor Chinua Thelwell where I got to thoroughly explore coloured and mixed race identity in South Africa, "Interracialism" with Professor Mary Lynn Weiss where we studied both the literature and the law dictating interracial relationships and marriage in the United States, and Professor Jacquelyn McLendon's "Major African American Women Writers" which focused on women writers during the Harlem Renaissance whose characters often dealt with the issue of passing. During these classes, I saw for the first time some of my very own thoughts and experiences printed on a page in front of me, some of them written nearly a hundred years ago. Contextualizing myself as a fair-skinned, mixed-race female in the larger scope of

world history was suddenly possible. I was equipped with the theoretical and historical knowledge to understand the different reactions to both my heritage and appearance that I experienced in the United States and in the Congo. Knowing that there were fields of study entirely dedicated to recording and honoring the experiences of people exactly like myself provided me with an incredible sense of empowerment, because for the first time I felt like I had a story.

That empowerment, while fostering a lot of internal growth, in turn encouraged me to reach outside of myself in ways that I would not have been able to before. My time as a Multicultural Recruitment Intern at the Admissions Office proved an invaluable way to put into practice all I had learned through Africana Studies as I interacted with high school students from many different backgrounds and heard about the concerns they faced in shaping their own identities as they began their college careers. Coupled with my Government major, Africana Studies also helped me find ways to proactively interact with the world beyond W&M. Whether through research with Professor Philip Roessler on the Great War in central Africa, or my internship with the Enough Project focusing on advocacy surrounding conflict minerals and sexual and gender based violence, the more I learned about Africa and the African Diaspora, the more I found direction in the ways I could positively make an impact on the world.

One of my most vivid memories of living in the Africana House for two years was a house lecture about cultural memory. The presenter spoke about how the Adinkra symbol sankofa, literally meaning "Reach back and get it", embodied the idea that we cannot know where we're going until we know where we come from. I didn't realize it at the time, but when I chose to major in Africana Studies, the ideal of sankofa was robustly at play...I was reaching back into the wisdom, enthusiasm, and love of my ancestors, professors and peers to steer the direction of my sense of self and my future. And I am so glad that I did.

FOR THE FIRST TIME, I FELT MY WHITENESS

By *Chloe Miksovic '15*,
Africana Studies & Elementary Education

When I was a junior in high school, I took an elective course called African American Studies with a teacher who inspired my interests more than anyone else. I was a White female in a class of mostly African American males, and I experienced a sense of discomfort and unease that I had never experienced in any of my other classes. For the first time, I felt my Whiteness. I learned so much in this class: first, I learned about African American history and culture, which had not been taught in my other history classes. Second, I learned about racism – both interpersonal and institutional – which I quickly realized was not a phenomenon of the past like I had previously thought.

I applied to W&M knowing that I was going to be an education major with the School of Education, but I didn't know what my primary major would be. When I received my first course catalog booklet at Admitted Students Day, I immediately flipped to the Africana Studies section in the car ride home. I looked through the classes and stopped on one that caught my interests. I remember exclaiming to my mom, "They have a class called The Idea of Race!" I knew I needed to take that class, but I still hadn't realized that my immediate response of flipping to the Africana Studies section would lead me to major in the program.

When I began taking classes, everything I chose was either in the program or cross-listed. I tried to finagle every GER requirement to also be an Africana Studies class, still not realizing that I should major in the program. I was probably about a third of the way through the course requirements by the time I realized I should declare. The Africana Studies classes I took were so interesting and powerful: I learned so much about history, literature, culture, and race, but I also learned about myself. I have wonderful memories of my Africana Studies classes. My freshman year, I took African American History since Emancipation with Professor Ely, who cried (and made me cry) on the last day of classes because we didn't want the class to end. The summer after freshman year, I did the W&M study abroad program in Cape Town, South Africa,



which was the best experience of my life. I had the opportunity to travel to the African continent for the first time, to tutor middle school kids in Kayelitsha, a township of Cape Town, and to take dance classes with my Africana Studies major advisor, Professor Leah Glenn. Sophomore year, I took CMST 250: African American English with Professor Charity Hudley, where I had the opportunity to explore my own research interests in language, dance, and education. Junior year, I took Global Color Line with Professor Vinson, which was a class that compared the Civil Rights Movement and

the Anti-Apartheid movement in South Africa. I also took my senior seminar in Hip Hop Culture and History (so cool!) and I finally received the opportunity to take The Idea of Race. My Africana Studies major allowed me to take classes in topics that were extremely compelling and thought-provoking, and I am so grateful that I had the opportunity to pursue my interests in these courses.

In addition to my Africana Studies major, I am also an Elementary Education major with the School of Education. Because of my education classes, I have not been able to take Africana Studies classes since fall of my junior year. Each semester when class topics open up, I go directly to the Africana Studies department: I am always disappointed when I see how interesting the semester's topics are, knowing I can't take them anymore. This year, I am completing an Honors Thesis on the characteristics of effective teachers of African American students. My research combines my two interests – education and race – into a project that has personal relevance to my own career: I have already learned so much about effective practices for diverse students, and I will be taking what I've learned into my own teaching next year.

As I continue my journey into my teaching career, I will always cherish what I learned with my Africana Studies major. My major and my thesis will help me become a better teacher for diverse students, which is incredibly important as the number of minority students in classrooms across the United States grows. I am extremely grateful for the opportunity to have majored in Africana Studies; thank you so much to all of my incredible professors who guided me along this path.

CAN I REALLY BREATHE?

By Victoria Oyaliwola, '15
Africana Studies & International Relations



Racism doesn't require the presence of malice, only the presence of bias and ignorance, willful or otherwise . . . Racism is a real thing, not because the "racial grievance industry" refuses to release it, but because society has failed to eradicate it . . . Racism is interpersonal and structural; it is current and historical; it is explicit and implicit; it is articulated and silent . . .

Charles M. Blow
New York Times Op-Ed columnist

"It's [Racism] has always been around . . . some people have just woken up to it . . ."
#blacklivesmatter

Sabrina Fulton
Late Trayvon Martin's Mother
National Justice For All Rally
Washington, D.C.
12/13/14

" . . . I can't breathe"

Eric Garner

On the journey to completing ones degree there comes a time when each student must ask him or herself: What does my degree mean to me? Yes, it is wonderful, even beautiful, leaving home, travelling across the Atlantic, meeting and socializing with new and different people, but what...what does my degree mean to me, Victoria Olufunmilola Olayiwola?

I was a late bloomer, in that I had absolutely no idea what my degree meant to me until of recent. But, whilst it has taken me longer than most to find the meaning of my degree to me, I am truly happy I found my calling and, extremely grateful this opportunity did not pass me by.

My interest in Africana Studies actually began to blossom the moment I watched late Eric Garner fall flat on the floor—his arm stretched forth in agony and innocence, his neck compressed with great force—in Prof Chinua Thelwell's class. My interest was further piqued when I joined W&M students who participated in a protest against police brutality towards black men (most of whom are currently branded with the name 'thug') and a die-in, which my friend Joseph Kane later told me he found very 'humbling' even though he felt very 'vulnerable'. I wonder, how did late Eric Garner feel?

Sadly, my interest was also galvanized when I heard about the racist, and frankly disgusting, comments a fraction of the student population at W&M was posting on social media sites. If I was unable to read these sickening messages then I can tell you that I did see with my own eyes first-hand accounts of this disgusting behavior when I saw a paper bearing the names of the lives of black people (whose lives were brutally cut too short by police) deliberately ripped into two and plastered back on a wall in Morton, without any regard or respect for the dead.

All these events and more prodded me into thinking: can I really breathe? Can I, as a black British woman, really breathe in America, or indeed in my country of birth?

So I signed up for Intro to Africana Studies with Prof Iyabo Osaipem.

Within a week I knew this was what my degree meant to me and what an Africana Studies minor will mean to my degree.

How could Eric Garner ever breathe in a country where vestiges of a racial caste system still exist? A country that is what it is today because black people suffered and bled and died creating its very foundations? And yet it is a nation where the history of the peoples of Africa and

the African Diaspora are so easily and so readily omitted from universal history—even though famous writers and poets like W.E.B Du Bois, Langston Hughes, Zora Neale Hurston, and Maya Angelou have tried to rectify this grave error and others in our day earnestly contend and strive to do the same.

W&M offers a subject that is not taught or recognized in most higher education institutions in the United Kingdom. I can confidently attest to the fact that this subject is not taught at St. Andrews, where in my two years of study I came across only one black professor. W&M has given me a chance to learn about my people...I had to take it, I just had to.

Where better than to study Africana Studies at a college and in a state (Virginia) so deeply ingrained, engrossed, and mired in one of the greatest tragedies in world history? Who better to study Africana Studies with than with Professor Robert Trent Vinson, whose grandmother was a sharecropper not too far away from Williamsburg? Or with Professor Grey Gundaker who understands that black contributions to the birth and creation of this supposedly great nation has almost always been underappreciated and thus has centered her class on asking why that is. Or with Professor

Jody Allen who knows the pains, humiliations and sufferings slaves underwent when some were literally ripped away from other family members in order to sustain the wealth and prosperity of this seemingly grand nation and so teaches in a way that enables one to feel these visceral pains and share, although in a minute portion, of the floods of tears of those who have gone many years before. Than with students who can tell me what it is like to grow up in the South and what it was like for their parents and grandparents in the era of segregation? When better to study Africana Studies, than at a time when we, as global citizens, are questioning whether we do indeed live in a post-racial world (a subject matter we continuously deliberate on in Prof. Iyabo Osaipem's class)? These are not stories, accounts and experiences one easily comes by in Britain, not even to talk of in my International Relations classes at

St Andrews, where in the three classes I took in my third year (junior year) I was the only black student in my class—that is both fall and spring semesters, mind you.

At a time when learning about my people, my place in the world, and my identity has become increasingly important to me and to my academic career, I can tell you, taking Africana Studies as a minor has grounded, humbled and sobered me as well as given my degree a meaning and purpose. Africana Studies has provided me with a way to look at world history through an African lens—a lens I have only just thoroughly become acquainted with.

I think of all the people who have yearned to know about their history, those who have sought in vain to know black world history, and those who have died trying to make sure others come to learn, know, and appreciate their sacrifices to the black cause of liberation,

fairness, equality, and justice, I am thankful and grateful that I had an academic yearning and I found a balm for my ache in Africana Studies. I sought, and I found. I tried, and am trying to learn and know about my forefathers, and it hasn't killed me or anyone, for that matter.

Can I breathe in my country of birth? Taking the extraordinarily beautiful subject Africana Studies as a minor may not ensure that I can breathe but it most certainly provides me with a sure foundation and a good footing to securing breath—it's a brilliant springboard from which I can aspire that one day breathing in my country of birth will be a surety.



LONG PATH TO SELF-LOVE

By Chelsie Lawrence '15, Africana Studies & History

Why did I major in Africana studies? The short answer I usually give people is that I'm interested in history and find African history particularly intriguing. The real answer, however, is much more complicated

and involves a long path towards self-acceptance and self-love. Growing up in Northern Virginia, I was often the only African-American kid in many of my classes and really struggled to fit in. I remember hearing questions like, "Why does your hair look like that?" or "Do black people get darker in the sun?" along with other much less innocent inquiries and remarks. Sometimes I felt excluded or persecuted as a minority, and for much of my life wished I could be anything else besides "black". Even among other African-Americans I often felt isolated and excluded for "talking too-white" or "having a white name", along with a litany of other offenses I wasn't aware I'd committed in the eyes of my black peers. In a way, I felt torn between two worlds; never "white" or "mainstream" enough for my mostly white and Asian peers and never "black" enough for my family or other African-American community members.

Things began to change for me, however, once I came to W&M. I met new people who saw beyond the color of my skin and

choose to accept me simply for who I was. Africana Studies came into my life in Spring 2012 when I took African History to 1800 with James LaFluer. I honestly just took the class on a whim, thinking that it would be an interesting way to fulfill my GER 4 credit. I could never have anticipated that I would learn so much from just one class. Over the course of that semester, I was blown away by the innovation, diversity, and majesty of African history and cultures. After that, I became hooked. After a series of quarter-life crises and changing my major three times (hey, we've all been there) I finally declared my Africana Studies major the fall semester my senior year.

Over the course of these last three years, majoring in Africana Studies has not only opened my eyes to the amazing history and culture of Africa, but has also helped me come to love and cherish my African American heritage. I no longer shirk away from calling myself black, and can honestly say I'm proud to be an African-American. From my Africana Studies major I've discovered a whole new world of great and powerful African, African-American, and African-Caribbean people and cultures. From my classes, discussions, papers, and projects, I've formulated a new identity for myself; one that not only takes pride in my African heritage, but boldly asserts my individuality. It might sound melodramatic to say that African Studies has changed my life but it truly has in so many ways. I believe that my experiences in Africana Studies will continue to guide and shape my path for many years to come, and I truly look forward to the adventure.



STUDENT VOICES FROM CAPE TOWN

During the of Summer of 2014, twenty-four W&M students travelled to Cape Town, South Africa with the W&M Summer Study Abroad Program. The students took a course called “The Rise,

Fall, and Legacies of Apartheid in South Africa” taught by Africana Studies Professor Robert Trent Vinson. The course explored the evolution of the struggle against racial segregation in South Africa and the many political, religious, and ideological movements that drove it. Additionally, the students participated in a service learning program in partnership with the University of Cape Town’s Student’s Health and Welfare Centres Organisation (SHAWCO).



JILLIAN TURNER '16

I would have to say my favorite memory of my trip was the first day that we visited the townships. As we drove into Khayelitsha, the usual chatter of our bus ride screeched to a halt. Silently, we looked outside to see houses tightly knit, made of tin, metal sheets, with pirated cable wires spidering across

the landscape. It was something we had never seen before on such a large scale. We ultimately were not able to work there because of labor strikes that had turned violent within the community. In Manenberg, houses were marginally nicer, yet still representative of the socioeconomic legacies of apartheid. When we stepped off the bus, we were greeted with children literally jumping in to our arms and hugging us. This experience made us so excited to work in the township, after we had been unsure of how we would be received.



FELICIA BOWINS '16

Upon our initial visit to the SHAWCO site in the Manenberg township one of the members commented on how much he supported what our group was doing. Surrounded by children, he spoke with passion about how education would provide the children a better life. After the majority of the group had dispersed, he privately spoke with myself and another African American W&M student on how pleased he was that his American “brothers and sisters” wanted to help uplift the youth of Manenberg. As W.E.B. Du Bois suggests African Americans are subject to a “double consciousness”, torn between their African roots and their American existence. The South African man referring to myself as his sister resonated with me. While my ancestors most likely are not South African his statement contributes how I reconcile the question of what it means to be an African American.



CATIE PINKERTON '16

I think my favorite moment while in Cape Town was volunteering with SHAWCO. We were able to volunteer with students from the township Manenberg. As a future educator, I loved working with the kids on concepts like division, and watching the light bulb come on when a concept was finally understood.

When you are in a classroom, cultural barriers break down quickly. These students have new volunteers come in each week, so even if they do not remember my face, I hope they remember the fun we had learning together, and that this fun propels them to stay in school longer.



LAUREN DONG '16

My experience in Cape Town was phenomenal. I was challenged intellectually and emotionally as I attended classes at the University of Cape Town and engaged with elementary school students in townships for after school programs. Learning about the recent history of South Africa opened my eyes to the reality of contemporary social issues in policy making. The guest lecturers were transparent about their personal experiences and the effects of racism in their daily lives. Furthermore, the relationships we developed in the townships gave the social issues a face. It was truly life changing.



ALEXIS FOXWORTH '15

The experience in Cape Town, South Africa last summer was one of the greatest experiences of my life. I learned so much and grew tremendously. Though every day presented a unique opportunity, I can select one moment that stood out to me the most and that I will never forget. For me, the best single moment of my entire Cape Town experience was leading a book drive for the students in the community that we were serving. Most of my cohorts agreed to donating funds for the purchase of new and gently used books and a bookshelf that we presented to the children on the last day of the program. The school was hugely impacted and instantly, my life was changed.

BUILDING COMMUNITY THROUGH CELEBRATION: IREP AFRICA

By Nadia Ilunga '15

Every October, the African Cultural Society (ACS) eagerly anticipates its largest event of the year: IRep Africa Weekend. With two full days of dancing, music, and poetry to celebrate Africa and the African Diaspora, IRep Africa is the only event of its kind at W&M. This year, hundreds of students lined up outside of Commonwealth Auditorium waiting to get into the main event of the weekend, the Talent Showcase. Dressed to impress in their best African attire, some posed for pictures in front of the ACS backdrop before going in to the auditorium, while others rushed in as quickly as possible to grab the fast disappearing seats. The excitement in the room was palpable even as the chairs ran out and some students found themselves sitting on the floor to watch the show.

Rewind to the year 2005, and Irene Dele '08 was doing what most college students still do in their spare time: scrolling through Facebook. As she skimmed through pictures and statuses, she noticed many African students who were pursuing their studies in the United States, and she was amazed at all of the incredible degrees they were receiving. She thought that if there was a way to bring all of that skill and talent back to the African continent, Africa would be “even more amazing.” Dele decided that the best way to begin doing this was by bringing together those very students she saw on Facebook with something new and fun to create a sense of community. With the hope that students from other schools would travel to W&M for such a program, Dele wanted it to be more than just a one-day event. As a result, she conjured up an entire weekend of lectures, workshops, and fun events to bring together African student leaders. When Dele presented her idea, some doubted that the event could



▲ Korkor Koppoe '16, Phenan Kidane '16, and Camilla Renner '17



▲ The African Cultural Society Executive Board



▲ Cameroonian poet Pages Matam



be successful – nothing like it had ever been done before. Dele was not dismayed, however, because she found support with the ACS Executive Board—Maame Boakye '07, Ayinde Ademola '06, Doyin Folarin '07, Tiana May '08, Katherine Mate-Kole '08, and Ngozi Nweze '07. “William & Mary needed this,” Dele said, “People have so many misconceptions about Africa. I wanted to make it fun, but also something that would educate the campus... People said it wasn’t going to work, but I said it had to go through.”

The same year, due to the determination, skillful planning, and collaborative efforts of Dele and the ACS Executive Board, the first ever IRep Africa was born. Despite the skepticism Dele initially faced, the event was a success. “Even the very first IRep Africa was highly anticipated,” said Dele, “A lot of people came! I didn’t think about it as something that would become an annual event, but after we did it a few times I had a feeling it would last.”

Coming up on the tenth annual IRep Africa Weekend in October 2015, Dele could not have been more right. Treasured by the W&M community as a unique celebration, IRep Africa is forever expanding and finding new ways to grow. This year, ACS partnered with the Africana Studies program to host the Lecture Lunch, which is held prior to the Talent Showcase. During the lunch, Professor Hermine Pinson of Africana Studies facilitated a poetry workshop which focused on the ideas of community and belonging, giving students the chance to reflect on the communities they most identify with and write their own pieces expressing those reflections. The Africana Studies Program was also instrumental in bringing Cameroonian poet Pages Matam to campus as a guest performer in the Talent Showcase. As both a Write Bloody author and the 2014 National Poetry Slam Champion, Matam was an incredible addition to the evening and many students felt that he was the highlight of the show. Reflecting on the partnership between ACS and the Africana Studies Program, ACS President Omar Kamara '15 said “Africana Studies reached out to us, saying that

they were here and willing to help us...we never had to go look for them. It’s really nice to know that we have all these people willing to support us, and the Africana Studies involvement was instrumental in helping us make IRep possible.”

Another way that IRep Africa has grown is its involvement with Autumn Blast, an overnight program which provides prospective multicultural students with a taste of life at W&M. Kamara believes that IRep Africa holds such an important place in W&M’s culture because so many prospective students come to IRep Africa and get exposed to the different organizations and opportunities that W&M has to offer. He said, “I think people always assume that we have a low amount of diverse students at William & Mary, but if you come for a weekend and one of the biggest things you see is diverse students doing a giant showcase celebrating diversity, it really changes the perception that William & Mary is not multicultural, and that’s a really great impact to have on incoming students.”

More impressive than its tenure and reach on campus, however, is the fact that IRep Africa Weekend has preserved Dele’s original dream of an event which functions to bring people together and educate the W&M campus. Just as Dele hoped this event would build a sense of community in order to inspire action, IRep Africa continues to serve as an annual platform through which students can connect and mobilize. Kamara perfectly captured the spirit of IRep Africa as he reflected on what the weekend has meant to him during his time at The College: “IRep Africa speaks for something deeper than just being African. It also speaks to other themes like being black in America, being African in America, being of the Diaspora... all these different people can relate and get together for this chance to celebrate and be excited about where they came from and their history.”

▲ (above) Nadia Ross '17 and Ezibu Muntu Foundation drummer

#BLACKLIVESMATTER

On December 4, 2014, Korkor Koppoe '16 organized a die-in at Swem Library, where students gathered to protest police brutality against black men. All those who participated lay on the floor for 4.5 minutes to symbolize the four and half hours that Michael Brown's body was left on Canfield Drive in Ferguson, Missouri.

By Korkor Koppoe '16, Africana Studies Minor

On November 24, 2014, after months of investigation, the St. Louis grand jury decided not to indict Darren Wilson— the police officer who shot Michael Brown Jr. three months earlier. It was Thanksgiving break, and I can still remember the numbness I felt as I sat with my parents listening to the prosecuting attorney announce that the grand jury had decided not to indict Darren Wilson. That night I could not sleep— I just kept having nightmare after nightmare. I kept thinking about how Michael Brown Jr. could have very well been any other black man. I thought about how his mother must be feeling, knowing that a grand jury had decided her son's life was not valuable enough to take the man who murdered him to trial. All throughout Thanksgiving break I had a lot of conversations about the Michael Brown case, in addition to the overall racial tension in the nation; I spent every free moment thinking about it. I felt angry, helpless, and in rare moments sometimes even hopeful.

When I got back to campus from break, I was shocked and disappointed that many students and faculty were just going on with life as if everything was normal. But after having conversations with other students, I realized that I was not alone — there were others who were just as appalled and disappointed by the news of Darren Wilson's non-indictment as I was. In fact, some of my peers really cared about issue, but did not know how to make their voices heard.

After these conversations, I began to actively think of a way to get my peers talking about the issues rather than remaining silent. My cousin at the University of Pittsburgh was able to plan and implement a die-in demonstration on her campus, which put the idea in my head. I also saw students all throughout the United States responding by staging die-

ins. I sent text messages to a number of my close friends as well as student leaders asking them for their opinion on having a die-in, and if they thought other students would participate. After receiving lots of positive feedback, I decided it was time to break the silence and took on the task of organizing the die-in. With the help of several students and the power of social media, the word spread within less than 48 hours and on Thursday, December 4 at 9pm, William and Mary students took a stand against the systematic slaughter of black men.

I was shocked to see just how many students and faculty members showed up to participate in the die-in. Waiting outside of Swem before we proceeded in, I took the time to walk through the crowd and look at the hundreds of diverse students who had gathered together for the demonstration. I felt surrounded by so much passion and power because there were so many people there who, like me, wanted to take a stance against the systematic and consistent devaluing of black lives.

As we walked in to the library, my heart was beating fast because I had no idea what I was about to walk in to; I had no idea how the student body would react. Despite my nerves, I stood in front of the group as we marched into Swem with our hands up, and those 4.5 minutes that we spent lying on the floor of Swem library together were so powerful.

I left the die-in feeling hopeful that the



▲ Photo by Erin Zagursky

demonstration would make a positive impact on our campus and community. I was completely shocked by the negative reactions of many students that emerged on social media in the days and weeks following the die-in. I had no idea that my peers at William and Mary would have such racist responses to the die-in. I felt hopeless and thought to myself, “Is this what happens when you speak up? Is it worth all of this?”

While facing the negative responses to the die-in was challenging, I was also encouraged by the friends and allies who voiced outspoken support for what we were trying to do. More than anything, I have come to the realization that change is not easy, change is not fast, change takes time, and more than anything else, change takes dedication.

NEW AFRICAN LANGUAGE COURSE OFFERS STUDENTS A GLOBAL PERSPECTIVE

by Sydney MaHan '16

William & Mary offered an African language course for the first time in the Spring 2015 semester.

Visiting Assistant Professor of Anthropology Ali Colleen Neff taught the AFST 306 class on basic Wolof, a language seen predominantly in the African countries of Senegal, Mauritania and Gambia.

Belonging to the Senegambian branch of the Niger-Congo language family, Wolof is not a tonal language in which one distinguishes the meaning of word through pitch or intonation. It is instead more rhythmic or percussive and can even be played on drums.

“The drum patterns reflect the percussive patterns or rhythms of the speech,” Neff said. “If you hear a drum rhythm from Senegal a lot of the time you can identify what words are being said or what village is being spoken about.”

SEVEN YEARS OF RESEARCH

Neff, who was hired by William & Mary in 2013 as a sabbatical replacement for Anthropology Professor Brad Weiss, previously studied Wolof through the Summer Cooperative African Language Institute, a fellowship in Senegal and work with linguist Sokhna Arame Fall, who was at the forefront of Wolof education under the Leopold Senghor regime, the first independent Senegalese government.

“As I learned the beauty of this language, which opened up new ways of thinking for me, I thought it would be a wonderful language to teach to my students as they seek new ways to approach cultural studies and launch studies and projects in the Senegambia region,” Neff said.

The syllabus for the current semester took a month to develop and draws on seven years of Neff’s own research collecting Wolof-language books, field recordings and instructional materials.



▲ Professor Ali Colleen Neff

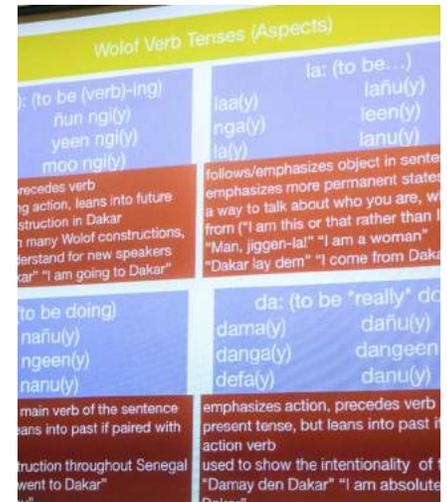
“It is difficult to find Wolof-language teaching materials, so I have to generate many of the worksheets and lesson plans myself,” Neff said. “I was lucky enough to work with a talented William & Mary student this summer, Tanisha Ingram, who gave me a lot of feedback on my methods, so I have a better sense of what aspects of cultural and language study will appeal to students here.”

GAINING INSIGHT

Since the formation of the Africana studies program in 2009, it has been the intention of faculty within the program to offer students the opportunity to learn a variety of African languages. However, due to budget constraints, it has been difficult for the university to hire specialists in African languages, said Professor Francis Tanglao-Aguas, the current director of the program of Africana studies.

The Africana studies program is “inherently interdisciplinary,” said Assistant Professor of Theatre and Africana Studies Artisia Green.

“Our faculty affiliates extend all throughout the College of Arts & Sciences as well as the School of Education,”



▲ **Teaching Wolof:** Belonging to the Senegambian branch of the Niger-Congo language family, Wolof is not a tonal language in which one distinguishes the meaning of word through their pitch or intonation. It is instead more rhythmic or percussive and can even be played on drums. Photo by Stephen Salpukas.

said Green. “Our respective disciplines are the bases through which we explore the history, cultural traditions, political and economic circumstances of people of African descent. “

There are three tracks within the Africana studies program: African-American studies, African studies and African-diaspora studies. Students majoring in Africana studies are required to take an Africa-related foreign language, whether that is a native African language such as Swahili, Yoruba and Zulu, or a language related to the African diaspora such as Arabic, French, Portuguese or Spanish.

“Professor [Iyabo] Osiapem teaches classes on Caribbean linguistics, and I teach African-American English; what we didn’t have was anyone who was focusing on anywhere on the African continent,” said Associate Professor of

Education, English, Africana Studies, and Linguistics Anne Charity Hudley.

“So we started to talk about how each track shouldn’t just have the colonizing language like Spanish or French or Italian as the language that you would study because that’s a little bit ironic . . . It’s not to say people in the United States or of the African diaspora don’t speak those languages as their first languages, but we wanted something that showed that intersection between language and culture and Creolization and movement.”

Many of the professors in the Africana studies program applaud the idea of an African language course, commenting on how it can expand a student’s worldview.

“When people study a language of a community, it’s a way to get insight into that community’s history, worldview, and identity,” said Osiapem, senior lecturer of Africana studies and linguistics. “This is a unique opportunity at William & Mary because we don’t usually have courses on African languages.”

When asked what she hopes students will take away from the course, Neff emphasized how inclusive the course is to not only students but in terms of the material covered.

“All are welcome, no matter whether they have experience with the language or culture, or if it’s new to them. It really is a very accessible language, and it’s designed for beginners,” said Neff. “By the end of the course, students will not only be able to speak basic Wolof on the ground in Senegal, but also to absorb Wolof-language films, music, popular culture, newscasts, and literatures, which can open up a whole new world.”

Courtesy W&M News. March 6, 2015



DONNING OF THE KENTE: A celebration of accomplishment

by Erin Zagursky

It didn’t take long for the tears to fall as parents, friends and professors embraced William & Mary graduates, one by one, on the Phi Beta Kappa stage and wrapped black, embroidered stoles around their necks as part of the 2014 Donning of the Kente ceremony.

The annual event, started three years ago, seeks to celebrate the accomplishments of William & Mary’s students of color. More than 100 students participated in the May 9 ceremony, including graduate students who were included for the first time this year.

“I’m really excited to participate in this year’s ceremony because I didn’t have the opportunity as an undergrad,” said Kendra Cabler, who received her bachelor’s degree from W&M in 2011 and graduated with her Master of Education degree this weekend. “I think it’s really important to celebrate each of our students’ accomplishments. Donning of the Kente provides a unique opportunity to

celebrate the accomplishments of multicultural students in a more intimate setting with friends and family.”

During the donning portion of the ceremony, the students were called to the stage individually to receive the stoles from one or two people of their choosing. Many of the “donners” were parents or family members, but fraternity brothers, fellow students and faculty or staff mentors also participated. The stoles that the graduates were presented were designed by a student and include a symbol that means “unity in diversity.”

The ceremony was co-sponsored by the Hulon Willis Alumni Association and the W&M Lemon Project. Chon Glover, William & Mary’s chief diversity officer, presided over the event.

Jody Allen, co-chair of the Lemon Project, said that the ceremony provides an opportunity to celebrate and acknowledge the growth that has occurred in the country and at the College over the last three centuries.

“This ceremony remembers those who paved the way for you, and you, in turn, have paved the way for those who will come behind you,” she said. “You’re part of a strong legacy and don’t ever forget it.”

Earl Granger, associate vice president for development fund-raising and president of the Hulon Willis Association, also encouraged the graduates to think about those who would come behind them.

“This is a very, very special place, and I just hope that each of you will pay it forward in some way,” he said.

Provost Michael R. Halleran praised the students for successfully completing their work at William & Mary but noted that their graduation would just be the beginning.

“Our job as educators is to help prepare young men and women to help make a difference in the world. How you chose to make a difference, that’s up to you,” he said. “We say in our vision statement that students come here wanting to change the world and they leave with the tools to do it. That’s what I hope you have been able to obtain during your course of study. I want you to go out and make the world a better place.”

One person who has been making such a difference at William & Mary for more than 28 years was honored at the event for her contributions to the institution. Charlotte Davis Brown, director of the McLeod Business Library at the Mason School of Business, “has been a stalwart pioneer at William & Mary,” said Glover. She has been involved in the Black Faculty and Staff Forum and served as a mentor through the Black Student Organization.

Also honored at the ceremony was Olivia Armstrong ’14, the recipient of the 2014 Hulon Willis Alumni Association Leadership Award. Armstrong, a business major, was very engaged during her time at the university, serving with groups such as the W&M NAACP, Orchesis Dance Company and Alpha Kappa Alpha sorority. She was also a Monroe Scholar and employed at the Sadler Center.

Although the emotional ceremony did occasionally draw tears from participants and audience members alike, the crowd also shared many smiles and laughs throughout the evening as husbands and wives, friends and classmates met on the stage.

“I love the Donning of the Kente because we do a lot of laughing and a lot of crying,” said Allen.

For Cabler, the event was about community and celebrating “the accomplishments of the many sub-communities William & Mary is comprised of.”

“We challenge students day in and day out to be mindful of their roles as members of the Tribe, but how awesome is it that we provide junctures to celebrate and thank them for playing that role,” she said.

“As we continue to press toward the mark of true diversity and inclusion it’s critical that we acknowledge and support the students already present here on campus. Donning of the Kente is important because it exemplifies all of these notions. I am excited, honored and humbled this Commencement weekend to celebrate with peers all of our accomplishments throughout this journey.”



▲ Professors Anne Charity-Hudley & Francis Tanglao-Aguas with Max Nikoolkan '14, Linguistics & Asian American Studies



▲ Lemon Project Managing Director Prof. Jody Allen with Jay Miutz '14 Africana Studies minor



▲ Melody Porter, associate director of the Office of Community Engagement, poses for a photo with Amber Irvin after presenting her with the stole.

Photos by Stephen Salpukas

Courtesy W&M News. May 12, 2014

‘SLAVERY BY ANOTHER NAME’ REVEALS REALITIES OF W&M’S PAST

by Erin Zagursky

Surrounded by paintings of royals and founding fathers, Michael Blakey stood at a podium in the Great Hall Thursday and called attention to those people whose portraits were never painted but who built the very foundations of William & Mary.

“One can assume that the people who made every brick in this place and who laid them . . . were the people who slept in the basement of this building,” said Blakey, National Endowment for the Humanities Professor of Anthropology and American Studies.

The history of those enslaved people and the ongoing impact of slavery through the Jim Crow era and beyond were discussed as part of an all-day event at the university November 6, 2014, titled, “Created Equal: Slavery by Another Name.” Sponsored by Virginia Foundation for the Humanities, African American Programs; the Remembering Slavery, Resistance and Freedom Project; the Alexandria Black History Museum; and the Humanities Council of Washington, D.C., the event featured presentations from William & Mary faculty members Jody Allen, Ph.D. ’07, Terry Meyers and Anne Charity Hudley; alumna Shannon Mahoney, Ph.D. ’13; and community members and researchers Edith Heard and Sherman Hill.

Dozens of faculty, staff, students and community members attended the event, which began Thursday morning in the Sadler Center with a screening of the PBS documentary *Slavery by Another Name*. A discussion followed the screening and included a conversation about the demographics of William & Mary. Faculty members in attendance acknowledged that while the student body has become significantly more diverse in recent years, the faculty still has a long way to go, said Blakey.

Thursday afternoon, the participants reconvened in the Great Hall of the Wren Building for a series of short presentations and discussions. Allen and Meyers discussed the history of William & Mary. Hudley, associate professor of education, English and linguistics, talked about labor and displacement in Colonial Williamsburg. Displacement was also at the center of Mahoney’s, Heard’s and Hill’s presentations, which focused on the Charles Corner and Uniontown (or Slabtown) communities in Yorktown that were forced to move by the federal government.

DEFINING AMERICAN PARADOX

The Wren Building seemed an appropriate place to have those discussions, said Blakey, adding that one of the university’s most noted alumni—Thomas Jefferson—embodied the “defining American paradox.”

“People who believed in higher ideals of freedom chose to construct a society in which they took the labor from African



▲ Michael Blakey, National Endowment for the Humanities Professor of Anthropology and American Studies, moderated the event.

Americans and Native Americans for their own exclusive privilege,” he said.

Allen, visiting assistant professor of history and managing director of the Lemon Project, offered an overview of William & Mary’s history with slavery, including its use of enslaved people to build the College. William & Mary also owned a plantation, Nottoway Quarter, on which 17 enslaved people worked, growing mostly tobacco, in order to fund scholarships at the College.

Thomas Roderick Dew, the College’s president from 1836–1846, was “considered a guiding light in the pro-slavery debate,” said Allen. “He is another reason that William & Mary is well-known in terms of its role as a slave-holder.”

A century later, another man who would become president of William & Mary, Davis Young Paschall, served as the superintendent of public instruction for the Commonwealth during Massive Resistance, an effort against desegregation in Virginia public schools.

“One of the things that was so true during the Jim Crow period is we see these awful laws, but I also see resiliency in the African-American community,” said Allen.

A COMPLICATED HISTORY

Although the university’s history is fraught with examples of “deeply racist thinking,” there were simultaneous countercurrents, noted Meyers, Chancellor Professor of English.

“Things are always more complicated than they seem,” he said.

For example, take the Ku Klux Klan flagpole that the university received in 1926.

“Accepting that gift did not do the College proud, but the story is complicated and shot through with ironies,” said Meyers.

J.A.C. Chandler, William & Mary’s president at the time, felt that he could not refuse a patriotic gift from a legally recognized body, said Meyers. Chandler had recently allowed Catholics to start having mass in the Wren Chapel, and he felt that the KKK was testing his liberalism. The flagpole and its benches were installed at College Corner, and more than 5,000 Klansmen from across the state gathered at William & Mary for the dedication ceremony.

“In the end, Chandler’s response may have soured the plans that the Klan had put in place,” said Meyers.

Following an address by one of the Klan’s imperial grand wizards, Chandler stood up to speak. Pointing at some of the country’s founding documents, he extolled the values of equality and acceptance and ended his speech wishing that any person who saw the flagpole would “be so impressed that he has toward his fellow citizens a spirit of tolerance, charity . . . and Christian forbearance.”

A professor who attended the event noted that Chandler’s speech was a “marvel of adroitness and diplomacy full of veiled thrusts at the members of the KKK, thrusts that they did not understand but the William & Mary people did,” Meyers said.

The flagpole eventually became a target for student vandalism, and its benches – which had been put in place so that passers-by could “sit and contemplate the present, past and future glories of white Virginia” – were used often by African-American staff members at the College, while waiting for the bus, said Meyers. The flagpole was cut down and was moved around campus – first to James Blair Hall to fly the Virginia flag during Massive Resistance and, later, to the W&M Law School. Its current location is unknown, said Meyers.

BUILDING THE RECORD

President Taylor Reveley praised the presenters for their work in helping to build the history of William & Mary and its surrounding communities.

An audience member asks a question during the discussion portion of the event. “One of the great challenges for all American colleges and universities that have any age on them, particularly those in the South but certainly not only those in the South, is to come to grips with a past of slavery, segregation and its continuing impact,” he said.

But doing that is not easy in part because the historical record is “so skimpy,” he added. However, that is changing at William & Mary largely due to the efforts of the Lemon Project, a long-term research project which was charged by the Board of Visitors “to better understand, chronicle, and preserve the history of blacks at the College and in the community and to promote a deeper understanding of the indebtedness of the College to the work and support of its diverse neighbors.”

Since 2009, the project has sponsored multiple research projects, classes and events. This semester, students in a Lemon

Project course, “Memorializing the Enslaved,” co-taught by Allen and Instructor of Architectural Design Ed Pease began exploring how the Africans and African Americans who helped build and maintain William & Mary throughout the years might be memorialized on campus. The class hosted an open conversation on that topic Nov. 11 in the Great Hall, attended by faculty, staff and students as well as community members.

The work of the Lemon Project is important, because it’s building William & Mary’s record in ways it has not been built before, said Reveley.

“Because until you really understand the reality of the past, it’s difficult to learn as much from it as you need to learn and, then, do anything about it.”

Courtesy W&M News. November 12, 2014



▲ Terrell Harris, a PhD student in American Studies, poses a question during the discussion.



▲ Professor Jody Allen discusses William & Mary’s history.

Photos by Erin Zagursky

TAKING A STAND AGAINST GENOCIDE

by Jim Ducibella

During a period of 100 days 20 years ago, more than 800,000 Rwandan Tutsi and moderate Hutu people were systematically murdered in a campaign planned by members of a political group known as akazu, many of whom were top government officials.

Some students at William & Mary, and elsewhere in the United States, have vowed never to forget that atrocity and to make genocide prevention a priority. To that end, the William & Mary chapter of STAND, a student anti-genocide coalition, in conjunction with the Africana Studies program and W&M's International Performance Arts eXchange (IPAX), constructed a commemorative exhibit in the Crim Dell meadow on April 18, 2014, as part of Genocide Awareness Month.

"I'm just hoping to raise awareness," said Olivia Parker '14. "A lot of people don't know this is the 20th anniversary of Rwanda, which is really surprising to me. I want people to know that this isn't over. We keep saying, 'Never again,' but it keeps happening. A lot of people just don't know – and if they did, maybe they'd care a lot more."

Students were offered information leaflets and a chance to sign a petition endorsing Senate Resolution 375. Among other things, the resolution calls for President Barack Obama to work with international partners to develop "a long-term United States strategy in support of international and domestic efforts to establish a durable peace and greater security for the Central African Republic and to enhance regional stability."

"One thing we're trying to do is express that there's connection between what's happened in Rwanda and what's currently happening in the Democratic Republic of the Congo," said Chelsea Strelser '14, one of the exhibit's organizers. "A lot of violence has shifted from Rwanda to Congo."

Strelser explained that more than 5 million people have died in the eastern part of the Democratic Republic of Congo since 1991 due to war-related disease, famine and violence. In addition, Strelser cited a statistic that more than 1,100 women there are raped daily, and millions have been displaced from their homes.

At the root of the conflict is the multi-million trade of "conflict minerals," which have enriched militia leaders and war profiteers, Strelser said. Those minerals – gold, tin, tungsten and tantalum – are used in the manufacture of electronics. Strelser said that one of the goals of STAND was to encourage all consumers, whether a university, the public or a nation, to take a much closer look at electronic manufacturers and where the minerals they use come from.

"Simply by doing that," she said, "we can take away the money these armed groups are using."

Jake Sprang '14, another event organizer, said it was easy for him to think that the United States government didn't care about the issue of genocidal atrocities until he met and spoke with Russ Feingold, former senator from Wisconsin and now U.S. special representative for the African Great Lakes region and the Democratic Republic of the Congo. Feingold told Sprang that his interest in the region was fueled by information he received from college students.

"The Great Lakes region is Congo, Rwanda, South Sudan, Central African Republic of Burundi, all of which are facing instability and are either undergoing mass atrocities or have that potential," Sprang said. "By working with Feingold, I learned how he had been inspired by students to get involved with the Great Lakes region because of the things he had heard were going on there.

"Our voices can be heard and I hope we can show students that even though a task may seem big, we can contribute to a solution even on a small level."

Courtesy W&M News. April 23, 2014



- ▲ On April 17, 2014, the W&M chapter of STAND erected this memorial to the victims of the Rwandan genocide 20 years ago. The white doves were pasted on the memorial by students seeking an end to civil war atrocities in the world. Courtesy of Chelsea Strelser '14



- ▲ Jake Sprang

FINDING COMMUNITY, SELF-DISCOVERY IN BLACK AESTHETICS

by Erin
Zagursky



From dance and fashion to music and drama, the students in AFST 307 had no trouble identifying elements of black expressive culture they encounter—or live—every day.

Last fall, Artisia Green took her students beyond that initial recognition to give them an understanding of the origins of those aesthetics, an academic language and framework to discuss them, and an opportunity to examine them through the lens of personal experience.

“I can see class content influencing their self-concept,” said Green, assistant professor of theatre. “Watching all of them grow is just a beautiful thing.”

STARTING WITH ‘CROWNS’

The Workshop on Black Expressive Culture rotates among Africana studies professors at William & Mary every semester and is structured around each professor’s area of expertise. Green, who attended a National Endowment for the Humanities institute on black aesthetics this summer, decided to focus her iteration of the workshop on W&M theatre’s upcoming production of the “Crowns.” Written by Regina Taylor, the musical uses church hats, gospel music and dance to help tell the stories of several African-American women. Using “Crowns” as the foundational text of the workshop, Green led her students in an exploration of the myriad elements of black expressive culture, looking to historical and modern examples.

They talked about the West Indian front rooms decorated by Caribbean immigrants to England. They considered the role of dress in the construction of Malcolm X’s identity. They traced elements of Africaneity in images presented by modern pop culture figures such as the controversial rapper Bobby Shmurda. They even created new dances based on African dance aesthetics.

And, through it all, Green fostered a spirit of community in the class, which included African-American, international and first-generation students, among others. The professor introduced the idea of the African ring shout, an often religious ceremony “that centers the community.”

“Everyone is standing together on this one, unified spot, and they all realize that they have a place in this continuum within this circle,” said Green. “When they move back out into all of their different, disparate geographical areas, they can always come back here literally or figuratively, where everyone is responsive to one another.”

Green also encouraged the students to reflect on their own identities and experiences—a process that helps show students that “the self is a very valid form of study,” she said.

“Central to my pedagogy is the goal to communicate to all of my students the importance of ethnic studies, but particularly African American students and those of the African Diaspora, that there is value in self-study within the academy as it is through a full understanding of oneself that a clearer picture of ones’ relationship to others will emerge and that the experience of the self should be an integral point of departure for theoretical discourse,” said Green.

A FINAL PROJECT

As the semester drew to a close, Green gave her students a final assignment: Use some of the aesthetic elements they had discussed throughout the course to create an Africana-related project. The students responded with a creative array of projects, including documentaries, children’s books

and performances. Nadia Ross ’17, for example, created a simulated voodoo altar to teach her fellow students about misconceptions of the Haitian religion, often mistaken as voodoo. Catherine Goodson ’16, sculpted two masks based on the concepts of “hot” and “cool” in the African tradition and her own self-reflection on those states.

Some of the students, including Zhané Richardson ’16, used aesthetic elements



▲ Ross sets up the altar she created as part of her project.

◀ Kristin Hopkins '15 is the choreographer for "Crowns". Photo by Stephen Salpukas.

to highlight societal issues. Richardson said she designed an art project in which she recreated some of the last items documented to be held by black youths before they were killed by police officers or others. However, she changed some of details on the items to highlight certain elements of each person's story.

For instance, she redesigned the packaging of Swisher Sweets that Michael Brown was reported to have had on him at the time of his death. She changed the brand name to read "Switch Your Stories" because of all the conflicting reports about what happened, she said. She also changed some of the details on the packaging to include things like the number of bullets that killed Brown and an African "adrinkra" symbol meaning life after death and hope. Richardson also replaced the surgeon general's warning with a justice department warning, reading, "This may product may be fatal to individuals with too much melatonin in their skin."

Richardson said part of her inspiration for the project was the trickster tale in

African oral tradition.

"The trickster is victimized, and to get back at the perpetrator, they pretend docility and reconciliation and all of these things until they reveal themselves in the end and what their purpose was," she said. "I thought this was a good idea because these are already very innocuous things from a distance so when you get closer to them and you see what's on it, you think, huh, this isn't as innocent as it seems."

Like Richardson, Brielle Welch '16 hopes that her project will serve to educate, but she also hopes it inspires one person in particular: her younger sister, Kiarra.

Welch created a documentary in which she interviews black women of various ages about the concept of beauty.

"The media often pushes an ideal woman that women are supposed to idolize and strive to be, and these women are primarily slim, white women," said Welch. "These are some body goals that Kiarra may never reach. I don't want the media to cloud her

judgment of herself. I want her to know her beauty lies in the things that make her black and go even deeper into her heart."

Welch found that the project opened her eyes "as to how young people perceive their beauty as it relates to their race."

"I also enjoyed exploring how black women raise their daughters to see themselves as beautiful and the trends in those teachings," she said. "It was a truly great experience to look at these women in my life all around and just watch them talk about and discover what they truly loved about themselves."

Although the class has come to an end, Welch said that the experience has inspired her to continue looking for African aesthetics in her life.

"I look to find consistencies and commonalities in my community that I never would have looked for before," she said. "I enjoyed this workshop because it was so personal and allowed for me to broaden my horizons on a topic that I lived with every day."

Courtesy W&M News. November 12, 2014

INSIDE THE AFRICANA HOUSE

by Graham Bryant, J.D. '16

William & Mary is a campus proud of its strong sense of community. While that community spirit can be seen all around the university, one place where it is most visible is the Africana House in the Randolph Complex.

"It's really nice to come home to a family here and have everyone be here for me," said Phenan Kidane '16. "The biggest reason why I can say the house is a community is because I know that they are there for me."

For Kidane, an international relations major, "The nice thing about the house is even though you have a roommate or have a single, everyone at the house is a roommate."

The Africana House is more than a close-knit community. As part of William & Mary's special interest housing, Africana House provides students interested in African culture an informal setting where they can learn about African history, cultures and current events. The Africana House frequently hosts educational and social events in conjunction with the African Culture Society, and members of the Africana Studies program have a close relationship with both the society and the house.

In addition, a number of the Africana House's residents have lived in Africa before, providing a unique perspective for residents in what Resident Assistant Tattiana Bamba '14 calls "an apartment of 20 people."

"I haven't taken an Africana Studies class, but I think it defi-

nately would be beneficial to take one," said Taylor White-Welchen '16. "However, I think just being around the Africana House environment is sort of like its own class ... It definitely embodies the whole living and learning community because you're learning while you're learning while you're living and not even thinking about the fact that you're learning so much true and honest information about the culture of Africa."

While living in the Africana House necessarily involves learning about African culture, the atmosphere is not quite what you might expect.

"Just because we live in the Africana House does not mean that our dialogue is constantly about Africa," Bamba said. "That's how the learning gets done—just through regular dialogue."

By providing an avenue for organic cultural experiences and fertile ground for lifelong relationships, the Africana House has become a critical part of the William & Mary experience for those who chose to make it a part of their lives.

"I think that we bring a unique experience to William & Mary, not because we're diverse as people, but because we really found a niche here and we have a place where people can be themselves without feeling judged or feeling that they need to act a certain way," Bamba said.

Courtesy W&M News. February 26, 2014

AFRICANA STUDIES

at William & Mary



▲ Students in the Africana House participate in community building exercise with Nadia Ross.

MISSION AND STRUCTURE

Africana Studies is an interdisciplinary major that explores the scholarship on the history and cultural traditions, and the political and economic circumstances which together define over 1.2 billion people of African descent. Students take a common set of core courses, and may select one of three tracks in which to concentrate:

African-American Studies

African Studies

African-Diaspora Studies

The central mission of the program is to prepare students for lifelong learning, graduate study in various fields, and careers in private and public organizations worldwide. Africana studies seeks to develop a habit of thinking that is inter-disciplinarily analytical and a habit of heart that is cross-culturally empathetic. Embracing more than the centrality of race, it is designed to apply a comparative lens to the study of imperial, national, ethnic, linguistic, and religious currents and intersections in Africa, and its far-flung Diaspora in North America, the Caribbean Basin, Latin America, the Middle East, South Asia, and Western Europe.

STUDENT ACTIVITIES AND RESEARCH

Students are supported by over thirty affiliated faculty. Majors are expected to engage in research in various forms, including independent study, Honors, and structured internships. Majors and Minors are encouraged to combine their scholarly study with service learning, study away in the U.S., and study abroad, especially in Africa, the Caribbean, and Latin America. The Program is a lead sponsor of the W&M summer program in Cape Town, South Africa. In the near future, we hope to add summer programs in the Caribbean and Brazil. The student-run African Cultural Society, Black Studies Club, and Africana House are open to all members of the William & Mary community.

CAREERS AND GRADUATE STUDY

Students with a major in Africana Studies (or its predecessors, African Studies and Black Studies) have attended graduate programs in various disciplines and professions. Several alumni have joined the public sector at all levels, while others work for a variety of private employers. Many served as Peace Corps volunteers or joined a variety of non-profit organizations in the U.S. The analytical skills and broad perspectives acquired in life-long learning or to prepare for myriad occupational opportunities.

ALUMNI AND FRIENDS

Your News and Contact Information

For your convenience, we have provided an online form (www.wm.edu/as/africanastudies/alumni/sendusyournews) for your news and contact information. As always, we look forward to your visit to campus.

Alumni Career Connections

One of the most helpful and popular resources provided by the Office of Career Services is Alumni Career Connections—a searchable database of alumni who have volunteered to support students and fellow alumni by sharing information about their career field, internships and job search strategies

CURRICULUM: MAJOR AND MINOR

Disciplines Studied:

Anthropology
Art and Art History
Economics
English
Government
History
Modern Languages and Literatures
Music
Philosophy
Religious Studies
Sociology
Theatre, Speech, and Dance

Distinguishing Features:

Foreign Languages
Research Methods
Core and capstone
Interdisciplinary
Globally comparative
Melds the Local with the Diasporic
Study away
Study abroad
Internships
Community Engagement

SUPPORT AFRICANA STUDIES

Ways to Contribute

To directly support student and faculty needs in Africana Studies, you can contribute online now with your credit card, using our secure web server. Go to the William & Mary website www.wm.edu/giving. Click on the 'Give Now' button and select ARTS-SCIENCES from the 'Schools & Units' menu. Then select Africana Studies (2965) from the menu of Funds. Enter the amount of your contribution and click on the 'Add to Cart' button.

To contribute by mail, make your check payable to The College of William and Mary Foundation. Please be sure to enter Africana Studies (2965) in your check's memo area and mail your contribution to:

The College of William & Mary
P.O. Box 1693
Williamsburg, VA 23187-1693

You may also choose to make a contribution to the Jacquelyn McLendon Prize (3754).

For more Information

To further explore giving options that will be meaningful and beneficial to you, please contact Arts & Sciences Development at (757) 221-3712.

CONTACT:

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www.wm.edu/africanastudies

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Program and Fiscal Administrator

Morton Hall, Room 322
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Francis Tanglao-Aguas

*Class of 2015 Distinguished Associate
Professor of Theatre & Africana
Studies*

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PURSuing A MAJOR IN AFRICANA STUDIES

Minimum Credits Needed to Graduate: 36



COMMON CORE (9 credits total)

1. Introduction to Africana Studies (AFST 205, or its Freshman Seminar Version AFST 150W)
2. Research Methods in Africana Studies (AFST 399, Disciplinary Methods Accepted Via Petition)
3. Senior Capstone: AFST 499: Senior Project or AFST 495/496: Honors Thesis

LANGUAGE REQUIREMENT (3-6 credits)

- AFST 250: African American English
- AFST 306: Topics in African Cultures Through Languages or Caribbean Linguistics
- Native proficiency in any national, ethnic, or community language of Africa or the African Diaspora
- One language course above 202 level
- Two courses at 202 level, which may include language requirement fulfilled in High School.

CONCENTRATIONS (9 credits)

Africana Studies majors concentrate on African, or African American, or African Diaspora Studies. Each concentration requires the completion of 3 courses, selected from the items as below:

African American Concentration:

- Choose one from each
- { AFST 303 African American History Since Emancipation
 - { AFST 311 African American History To Emancipation
 - { AFST 302 The Idea of Race
 - { AFST 425 Blacks in American Society.
 - { AFST 365 Early Black American Literature
 - { AFST 366 Modern Black American Literature
 - { AFST 414 Major African American Writers
 - { AFST 417 Harlem in Vogue.
 - { AFST 334 History of American Vernacular Dance
 - { AFST 336 African American Theatre History I
 - { AFST 337 African American Theatre History II
 - { AFST 338 The History of the Blues.

African Concentration:

- Choose one from each
- { AFST 320 African Religions, African Lives
 - { AFST 340 Peoples & Cultures of Africa [ANTH 335]
 - { AFST 341 African Ritual & Religious Practice [ANTH337]
 - { AFST 344 Politics in Africa
 - { AFST 426 Rise and Fall of Apartheid
 - { AFST 427 The History of Modern South Africa
 - { AFST 308 West Africa Since 1800 [HIST 280]
 - { AFST 316 African History to 1800 [HIST 181]
 - { AFST 317 African History Since 1800 [HIST 181]

African Diaspora Concentration:

- Choose one from each
- { AFST 300 Pan-Africanism: History of A Revolutionary Idea
 - { AFST 304 Intro to Diaspora Studies [HIST 183]
 - { AFST 305 African Diaspora II [HIST 324]
 - { AFST 218 Introduction to Caribbean Identities & Cultures
 - { AFST 302 The Idea of Race
 - { AFST 312 The Global Color Line
 - { AFST 318 Seminar on Caribbean Diaspora
 - { AFST 320 African Religions, African Lives
 - { AFST 386 Francophone African Literature II

ELECTIVES (15 credits minimum)

Students are required to complete at least 15 credits through recognized Electives in Social Sciences and the Humanities. Students must take at least one 3 credit course in one field if they are more inclined to take the majority of their Electives in one field. For instance, a student more interested in the Humanities must take at least one 3 credit class in the Social Sciences in order to complete the degree. More detailed information on recognized and accepted Electives for each of the Concentrations is published on Course Major Planners available in the Africana Studies office in Morton Hall.

THE MINOR IN AFRICANA STUDIES is completed by taking AFST 205 and 12 credits of Africana Studies courses.

AFRICANA'S LECTURE SERIES & EVENTS

Through the support of a grant from the Andrew Mellon Foundation, Africana Studies was able to present and co-sponsor a diverse offering of events enriching the academic and communal experience of the College of William & Mary in 2014-2015. Our institutional sponsors are the Charles Center, the Reves Center, and the Lecture Fund of the Dean of Arts & Sciences. Thank you to all the faculty and staff who organized and presented. All the events were made possible by the dedication and commitment of Ms. Kristen Sperling, the Fiscal and Program Administrator of Africana Studies and Gender, Sexuality, and Women's Studies.

September 5, 2014

The Mellon Faculty Lecture Series:

Before Mandela, Like a King: The Prophetic Politics of Albert Luthuli

Professor Robert Trent Vinson

October 3, 2014

The Charles Center-Africana Brownbag:

A Programmatic and Research Introduction to the William and Mary Scholars Research Experience (WMSURE)

Professor Anne Charity Hudley, Professor Cheryl Dickter

October 25, 2014

IREP Africa

Pages Matam, Guest Poet

November 7, 2014

Reves Center & Africana Studies Lecture:

Against the Current: Building evidence of the spread and impact of Bubonic Plague in sub-Saharan Africa (6th-20th c. CE)

Professor Gérard Chouin

February 6, 2015

Charles Center & Africana Studies Lunch Lecture:

Three Faces of Martin in Atlanta: Refractions and Refulgences of Africa and the Americas in the Cult of Saint Martin De Porres

James Padilioni, PhD Student in American Studies

February 10, 2015

The Black Expressive Culture Performance:

STORIES THAT MAKE YOU GO: "AH'M JES' SAYIN'"

Onawumi Jean Moss, The Soulful Storyteller

February 23, 2015

Muslim Students Association

From Slave Revolts to Black Identity: Islam, Muslims, and the African American Liberation Struggle

Dr. Hakim Rashid, Howard University

March 6, 2015

Reves Center & Africana Studies Lecture:

(Non) Saints: Margaret Mascarenhas' Skin and Afro-Asiatic Myth

Professor R. Benedito Ferrao, Mellon Faculty Fellow in Asian & Middle Eastern Studies

March 19, 2015

International Performing Arts Exchange (IPAX)

Social Activism through Comedy

Hari Kondabolu, Social Activist Comedian

April 3, 2015

The Mellon Faculty Lecture Series:

The Crime of Emancipation?: Black Freedom as Transgression in the Antebellum U.S. North

Professor Patricia Lott, Africana Studies & English

April 3, 2015

Lambda Alliance

W&M Pride 2015

April 11, 2015

2015 Wee Kim Wee Distinguished Lecturer in Asian American Studies

Theater for a Changing America: Change and Equality

Roberta Uno, Ford Foundation

April 11, 2015

Africana Welcome Luncheon for Admitted Students of Class of 2019

April 13, 2015

Anthropology Department Lecture

Vichy in Morocco

Daniel Schroeter, University of Minnesota, U.S. Holocaust Memorial Museum

April 14, 2015

Book Reading

Patient

Professor Bettina Judd, Gender, Sexuality, and Women's Studies



AFRICANA STUDIES

@ WILLIAM & MARY

